

The most important fact in the above note, namely, that of the ancient inscription No. 1, being interlined with a more modern character, was not adverted to by Lieutenant BURT, in his account of the pillar. I accordingly requested our associate, Mr. WALTER EWER, of Allahabad, to re-examine the pillar, and his reply, received a few days since, says, "True enough, the unknown character is interlined *with Sanskrit*, which is the least distinct, and appears to be the older of the two." It is possible they may prove to be contemporaneous, and there will be an end of the mystery which has hitherto hung over this writing. Mr. EWER has undertaken to make a copy of the interlineation, and to collate the other printed inscriptions with the original.

I may here mention, that Major COLVIN of the Engineers has given me notice of two more Láths in upper India, one at Hissar, and another at Fatihábád near Delhí. The former, though in a decayed condition, still contains a few characters: of both we may hope to obtain further particulars in a short time.

I now return to the Bakhra column, for the purpose of introducing Mr. STEPHENSON'S description of the discovery of an image of Buddha in its neighbourhood. The Kesariah mound, of which Mr. HODGSON has also favored us with a drawing (Pl. VII. fig. 3.) is situated about 20 miles to the north of Bakhra, in sight of the river Gandak.

III.—*Excursion to the Ruins and Site of an Ancient City near Bakhra, 13 cos north of Patna, and six north from Singhea.* (Extracted from the Journal of Mr. J. STEPHENSON.)

[Read to the Asiatic Society on the 14th January, 1835.]

Near to this village are the remains of a mound of solid brick-work, about 40 feet high, and about the same diameter at the base: on the top are two Musalman temples and the tomb of a saint, whose name I was told is *Mír-Abdulla*, dead about 250 years ago. On the side of the mound fronting the south, a large Burr tree rears its lofty branches to a great height, and supported by about 30 trunks, forming a cool pleasant shade to the Musalman devotees. A little to the north are the ruins of a large fort of an oblong shape, one side of which is full 1000 yards in length. It is surrounded by a ditch, at this season filled with water and jungle grass. Its elevation above the common level of the country is from 6 to 8 feet, and it appears to have been entirely built of brick—a circumstance of which the native Hindus have taken

advantage to build a temple on the south end of the ruins, which appears about half finished. The mound and fort are no doubt coeval with each other, and of considerable antiquity, for no tradition exists, that can be depended upon concerning their origin.

At 9<sup>h</sup>, arrived at a remarkable pillar, and heaps of brick rubbish. This superb monument is the only remains of former grandeur, that has escaped the ravages of time, owing to the solidity of its structure. The smooth polished shaft is an immense solid block of a small grained, reddish coloured sandstone, surmounted by a singular and beautiful sculptured capital, on which rests a square tabular block, supporting a well sculptured lion in a sitting posture, of the same material. This pillar seems to have no pedestal, though from the soft and alluvial nature of the ground, on which it stands, it is reasonable to suppose, that it must have sunk and buried itself deep in the soil\*. If a part of the earth was removed by digging round the present base, its pedestal might be discovered, and its real height accurately determined. It is also probable, that if it ever had a pedestal, an inscription might be found, which would throw light on its present obscure history: I have no doubt but it is anterior to the mounds of brick rubbish by which it is surrounded, and which extends for the space of several square miles in all directions. The numerous magnificent (though old) tanks, amounting to about 50 in number, large and small, strengthen the general opinion that this place is the site of a large city, at a remote period inhabited by a numerous and civilized wealthy people. I found the dimensions of this pillar to be as follows:

Length of shaft, .....	26 feet
From the top of the shaft to the top of the lion's head, .....	6 do.
Total height, .....	32 do.
Circumference of shaft, four feet from the ground, .....	12 do.

Such are the present dimensions, but I have no doubt but half its height is at present buried in the ground.

The sculpture is better than the Egyptian, and the general appearance striking and good. On the shaft are cut the names of a number of Europeans who had from time to time visited the spot. The native name for the pillars is *Bhím Sinh ka Lattea, Láth, or Gadá*; literally, BHÍM SINH's walking stick. The following tradition is prevalent amongst the natives of *Bassar* and *Bakhra*. I had it told me by several, without deviation.

“Two thousand years ago lived *Bhím Sinh the great*. The pillar was used by him as a walking stick, by which he supported himself when carrying a large tree

\* Mr. RATTRAY informs me that an excavation was once made to its base, but no inscription was discovered.—ED.

on his shoulder as a *bhangi*, laden with two hills. The *bhangi* however broke with the weight near to the spot where the pillar stands, and two hills or mounds were there left by *Bhīm Sinh*, and remain to the present day, and are to be seen, one near the pillar, the other at a distance of a few hundred yards.

“Many years after this happened, the spirit of the place appeared to a Bengálí in a dream, and informed him that there was immense treasure buried under the pillar in copper *handís* or vessels bound with chains. The spirit requested him to take a journey or pilgrimage to the spot and possess it. The Bengálí travelled to the place, and found the pillar a few feet above the ground, in the middle of a large jungle, inhabited by wild beasts of every description. However, notwithstanding the danger, he began to clear away the jungle, and dig for the treasure. At a great depth, he came to a well or small tank, on the surface of which floated a large silver *chokl* (or seat), and through a hole in the middle, the pillar descends down into the water to an unknown depth. By the side of the well are stationed two *swáms* (large black bees), the size of a man's fist, to protect the place and treasure. The Bengálí entered this sanctuary, disappeared, and was never heard of more. The pillar after this affair rose to the height of two *tádl* trees, and has since been sinking at the rate of an inch annually. Many years after the Bengálí's disappearance, an English gentleman came to the place and dug down to discover the base of the pillar, but when he came to the silver *Choki* he was attacked by two *swáms*, one of which stung and killed him on the spot: since that time, no one dare venture to dig below the pillar, which has subsequently remained unmolested.”

It is easy to reconcile some parts of this tradition with natural causes. For instance, that the place has at no distant period been a jungle, inhabited by wild beasts, is very probable; for several that have been known to avoid the habitations of man are now found on the spot, unwilling to quit their ancient haunts. On the elevated part of a heap of brick rubbish a porcupine has now its den: four holes lead to its tenement, which is situated at a great depth below. The quantity of earth and brick rubbish this animal had thrown to the surface might strengthen the idea that the den had been made by a larger animal, had it not been frequently seen by the natives who live close to the spot, one of whom endeavoured to capture the animal, but his formidable armour proved too sharp for the man's hands and arms, and he escaped into his den with the loss of a few quills, which I purchased of the hardy hunter for a few pice.

A few yards to the north of the pillar stands a mound or tumulus of solid brick-work, of a conical shape, similar to the one above described, near Bassar: the top is surmounted by a large *pípal* tree, to all appearance many centuries old. The outward parts of this mound are dilapidated by time. The bricks it has been built with are a foot square, and have been well burnt; mud has been used in place of mortar. On the north side an excavation has been made to the very centre, by a doctor (as I was informed), resident at Mozafferpur, 30

years ago, whose name I could not ascertain. The doctor, however, (according to a native's account, who assisted in the work,) found no treasure, but only a well of great depth, situated immediately under the centre, which I could not find any vestige of, although I made a search for it. At present a Hindu *Faqir* has availed himself of the doctor's labours by converting the extremity of the excavation into a place of worship, making a few images of clay, and fixing them to the sides of the cavity.

One of these images, coloured black, attracted my notice from its singular grotesque appearance: on closer inspection, I discovered that the lower part was of stone, finely sculptured, and altogether different from the upper which I found to be made of clay. I succeeded in purchasing the deity from the *Faqir* for two rupees, and after washing, picking, and separating the outward covering of clay, in an adjoining tank, a fragment of beautiful ancient sculpture was brought to light. On further inquiry, the *Faqir's* artfulness was detected by a person present, who recognized the fragment to have been found by the zemindar of the place when digging among the ruins for bricks to build his present *pakka* house, a few hundred yards distant. This fragment of sculpture represents the lower part of a figure of Buddha, sitting cross-legged, according to the custom of the east, with the arms resting across the upper part of the thigh. On the soles of the feet (which are turned up), and on the palm of the left hand, is represented the lotus flower\*. The back of this fragment is beautifully sculptured, with two lions standing in an erect position, upon two elephants. On each side of the base is cut a lion half couchant with a small female figure in the centre. The stone is the same as that of the pillar, viz. a red fine grained sandstone, very hard. On the lowest part of the fragment is an inscription in Sanscrit, which the Pandits of this part of the country cannot as yet decypher.

I have no doubt but this fragment is coeval with the pillar, if not connected with its history.

*Note on the above by J. P.*

The mutilated image thus fortuitously rescued by Mr. STEPHENSON, and by him presented to the Asiatic Society, is represented in Plate IX. The inscription around the pedestal, which had baffled the pandits of Tirhut, excited considerable curiosity on its exhibition to the Society, from the circumstance of none of the ancient Buddhist images in our museum, whether from Benares or from the Bhágelpur hills, possessing such a characteristic.

\* The emblem always borne by a Chakravartti, or universal sovereign, and a fortiori by Buddha.—Ed.

A singular coincidence shortly after served very materially to increase the interest thus raised regarding this short and otherwise trivial inscription.

It may not be generally known to the members of the Society, that some of my Benares friends, Captain THORESBY, Secretary of the Sanscrit College, Major GRANT, and Lieut. ALEXANDER CUNNINGHAM, of the Engineers, stimulated by the success of General VENTURA'S operations in the Panjáb, have undertaken at joint expence with myself to open carefully the large Buddhist monument at Sárnáth\*, so frequently alluded to in the Asiatic Researches, wherein it is conjectured from the evidence of some ancient inscriptions on copper, dug up near the spot, to have been erected by the sons of Bhupála, a Rájá of Gaur, in the eleventh century†.

Lieut. CUNNINGHAM, who is still zealously occupied in this interesting work, at such moments as his official duties will permit, has himself promised me a full account of his operations, when the whole shall be completed ; but he has permitted me to anticipate him in mentioning the subject I am now about to introduce, should I be able to furnish a full explanation; which the sequel will prove to be the case.

At the depth then of ten feet and a half from the summit of the stone building, he extracted a slab of stone  $28\frac{3}{4}$  inches long, 13 inches broad, by  $4\frac{3}{4}$  thick, bearing an inscription in an ancient form of Devanágari, of which, after referring in vain to the Pandits of the degenerate Kási, he sent me an exact facsimile by dák.

The stone was found lying with its head to the south-west, among the bricks and mud. It is of a pinkish hue, and all the letters are in excellent preservation.

Lieut. CUNNINGHAM remarked the similarity of some of the forms to the Sanscrit of the Manikyala coins, Plate XXI. figs. 10, 11 ; and to some letters of the Allahabad inscription, No. 2. in the second volume.

The facsimile, (represented on a smaller scale in fig. 2 of Plate IX,) reached me, as I have before stated, while the Tirhut image was under examination, and it immediately struck me from one or two prominent letters, as well as from the general appearance of the whole, that the

\* It must not be supposed, that in this enterprize, the feelings of the natives are in any way offended. The Hindus are quite unconcerned about the tope, and the two sects of Jains in Benares, who are now at variance with each other, had joined in requesting me to open the building at their expence, that it might be ascertained to which party (Digambari or Swetambari) the enclosed image might belong. My departure from Benares alone prevented my satisfying their curiosity in 1830.

† See As. Res. vol. ix. pp. 74, 203 ; x. 130.

two inscriptions were substantially the same, although the characters of the two differed as much from one another as the NÁGARÍ from the Bengálí alphabet. Upon shewing them to GOVIND RÁM SHÁSTRÍ, Mr. WILSON's intelligent Pandit, and comparing the letters with the Tibetan and Gya forms of the Sanscrit alphabet, the identity of the two was confirmed, and several words made out, among them the titles "*Tathágata* and *Mahá Sramana*," both of an important Bauddha acceptation; but the context was devoid of meaning. The Pandit's meritorious efforts were communicated to our learned Vice-President, Dr. MILL, who, recognizing at once the form of the ancient *dh*, a semilunate letter, which had been taken for a *v*, was enabled to complete and give the true meaning of the inscription, with the exception of the initial word, which (in consequence of the stroke at the commencement) was read अयं *hic*, in the Sárnáth version, and एष, in the other sentence, instead of ये *qui*, in both. This mistake led to the reading of the word प्रभवो *prabhavo* in the singular, in lieu of प्रभवा in the plural, and connecting with it the word धर्म as part of the compound instead of धर्मा separately, thus :

अयं धर्महेतुप्रभवो हेतुं तेषां तथागतो ह्यवदत् तेषां च यो निरोध एवं वादी  
महाश्रमण ॥

the interpretation of which was thus given by Dr. MILL :

"This is the generative source of the cause of meritorious duties. For the cause of these hath TATHÁGATA [OR BUDDHA] declared. But as to what is the opposing principle of these, that likewise doth the MAHÁ SRAMANA [the great ascetic], declare."

The Tirhut inscription was found to differ only from the other in the substitution of two entirely synonymous words, the transposition of two others, and the omission of the particle *hi* "for," united to *avadat* in the second line. The translation of the passage was precisely the same. Introducing the corrections subsequently made, (as it is unnecessary to repeat the reading in its imperfect state) the text of the Tirhut image will stand thus in the modern Devanágari character :

ॐ ये धर्मा हेतुप्रभवा स्तेषां हेतुं तथागत उवाच तेषां च यो निरोध एवं वादी  
महाश्रमणः ।

We shall come to the corrected translation presently.

It was remarked that the latter part of the passage being in the present tense, as compared to *avadat* and *uvácha* in the former part, seemed to imply a continuation of the sentence; or, at any rate, left something inconclusive and unsatisfactory in the translation.

The circumstance, however, of two sculptured inscriptions found at distant places in terms of the same import, though varying in phrase

and in form of letter so much as to prove that one was by no means a mere copy of the other, suggested to my mind, that they must assuredly contain some very common text from the Bauddha scriptures, and I accordingly hastened to enquire of my friend Mr. CSOMA DE KÖRÖS, whether he had met with any similar passage, in his extensive examination of the Tibetan volumes.

He did not at first recognize it, but promised to bear it in mind ; and sure enough, in the course of a few days, Mr. CSOMA brought me the pleasing intelligence that he had discovered the very sentence, agreeing word for word with the Sárnáth version, in three volumes of the Kah-gyur collection ; being in Tibetan characters, according to their mode of writing Sanscrit, and without translation. Moreover on referring to the corresponding Sanscrit originals, in the Lántsha and in the modern Devanágari copies of the same work (forming part of the treasures of Bauddha literature, made known to the world by our associate Mr. B. H. HODGSON) no less than fifteen examples were brought to light, of the verbatim introduction of the same text.

In all these instances it was found to occur as a kind of peroration, or concluding paragraph at the end of a volume. Thus, it is introduced at the termination of the first, second, and third *khanda* of the *Prajná Paramita*, (Tib. *Sher-chin*,) each containing 25,000 *slokas* ; and again, at the end of the 5th *khanda*, which is an epitome of the *sata sahasriká*, or 100,000 *slokas*, contained in the four preceding sections\*. In the Tibetan version the sentence is sometimes followed by the word *བཀྲིས་* *bkrís*, a contraction for *བཀྲ་ཤིས་* *bkra-shís*, "blessing, glory†," and sometimes by its Sanscrit equivalent in Tibetan characters *མངའ་ལྡོམ་*, *mangalam*.

Something however was still wanting to remove the ambiguity of the abbreviated sentence, and this Mr. CSOMA's acute and assiduous research soon enabled him to supply ; for in the *མདོ་* *Do* class of the Kah-gyur, vol. ༩ or 9, leaf 510, he was so fortunate as to meet with the same passage connected with another Sanscrit *sloka*, in the Tibetan character, and followed immediately by a faithful translation into the latter language.

As the development of the passage has thus acquired importance, Mr. CSOMA has obligingly transcribed the whole from the Tibetan volume, first in Sanscrit, and below in Tibetan, with a literal version in the Roman character.

\* See Mr. WILSON'S account of the Kah-gyur. GLEANINGS, vol. iii. page 243, and JOURNAL, vol. i.

† See CSOMA'S Tibetan Grammar, page 24.









Is thus set forth by the great SRAMANAS.

‘ No vice is to be committed :

Every virtue must be perfectly practised :

The mind must be brought under entire subjection ;

This is the commandment of BUDDHA.’ ”

It is unfortunate that the Sanscrit text of the moral maxim has not been any where found in the Lantsá copy of the Prajná Parámíta. Its authenticity rests, therefore, solely on the Tibetan version, in which there is apparently some error ; for the sentence, as it stands, is not pure Sanscrit, and certainly will not bear the interpretation which Mr. CSOMA has given literally from the vernacular translation of Tibet. Dr. MILL has favored me with some valuable observations on the passage, which, with his permission, I here insert. Mr. HODGSON will doubtless be able to confirm the true reading by consulting the Sanscrit original of the  $\text{दप२'य२'२३'य२'दीद'दे'२३'क}$  *dPah-var hgrovahi tiṅgé hdsin* (Sans. *shúraṅgama samádhi*, the heroical extasy), which may still exist in some of the monasteries of Népal.

“ The interesting discovery of the passage in the Buddhist sacred books from which the Sárnáth inscription is taken, by M. CSOMA DE KÖRÖS, removes all doubt as to the reading of the first word which I unfortunately took for the *demonstrative* pronoun  $\text{अयं}$ , whereas it is the *relative*  $\text{ये}$  to which the  $\text{तेषां}$  in the next line refers. It follows that the next word  $\text{धर्मा}$  should be read *separately* from the compound  $\text{हेतुप्रभवाः}$  which is of course plural. M. CSOMA’S version is here perfectly agreeable to the Sanscrit ; and my translation of the former half of this sentence requires to be corrected by his.

I am by no means equally well satisfied with the *other* sentence quoted by M. CSOMA as following the former in *some* of the places where it occurs in the Buddhist scriptures : the Sanscrit text of which is certainly corrupted in the copies he cites, and, except in the last line, exhibits no sentence corresponding in form to his Latin or English version. I have also very considerable doubt of the accuracy of the opinion, that this second stanza is the clue to the supposed enigma in the first, or necessary in any respect to complete its meaning. That it is even the object of reference in the former stanza, appears to me doubtful. The occurrence of the former passage,—not only in the two several inscriptions of Benares and Tirhut, by itself,—but at the end of chapters in the places you pointed out to me from M. CSOMA’S Lantsá MSS., seem to indicate that it has a complete meaning in itself ; and the  $\text{एवं}$  “ thus ” or “ alike ” of the fourth line may as well be understood with reference to the preceding clause, as to any sentence following. The metrical structure of the two passages confirms me in the idea of their independency : the latter being in the ordinary *Anustup* measure, with about the same degree of license as we find that measure in the Puránas : whereas the former, though approximating in places to the measure of eight syllables, is as remote from the rules of VALMIKI’S sloka as are the hymns of the Vedas : and it is equally irreducible to the laws of the *A’rya* or any more modern poetical measure.

In the translation of the latter passage, I would advert particularly to the line which M. CSOMA has translated, ‘ Every virtue must be practised.’ I do not see how